

# Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD  
IN JAPAN.

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## Work for Little Folks and Youth.

That a woman always has an excuse was not a mere generalization when applied to the newest member of the Maebashi station in the fervent heat of early September. For, when she was asked for a contribution to MISSION NEWS on Christian Women's work in Maebashi, the answer came quite naturally that it was too hot for Christian women's work. Tho there is no longer the heat excuse, as I commence standing my ideas up in order, I find myself much more inclined to write on children's work in Maebashi, and to leave the women's work for a more gifted expositor. At present the women's work is rather out of our hands and vision, in that Miss Griswold's work is especially with the girls' school, and

that she has had no "Bible-woman" or helper, to attend to it. So the contact is chiefly that of casual meeting in the church and kindergarten.

The latter, however, is of growing interest. Thro' the energy of the already over-worked kindergartners, calls are made on the mothers of all the fifty odd children, inviting them to mothers' meetings. These are held in the large kindergarten room, and consist of devotional exercises, a talk, this last time by Mr. Kaneko, of the Orphan Home, and related discussion, into which the women join with more or less hesitation. Then they all become children, and one and all, with no hesitation this time, try their hand at weaving mats, sewing cards, folding paper, or some other "occupation," under the same motherly supervision that the little kindergartner gives their children each day.

But to the visitor, the more striking, and, in this city, the more interesting line of work, would be that for the children and young people, and, kind visitor, let me show you these "before—the-bridge" flowers. The walk to the kindergarten along the old river bank, looking out over the broad fertile bed of the curling, sparkling, silver Tonegawa, to the Miyogi and Haruna mountains, and faithful, smoking, old Asama beyond—it is indeed a fair walk to a fair place—the kindergarten of the "Pure Spirit." Kuroda Osachi San, the one splendid, trained teacher—from the Glory Kindergarten, of course—has two able assistants, both

graduates of this girls' school. The little play-ground hill, the swings, tables, and space to run in, are kaleidoscopic of gay *kimono* and white aprons, until 9.30 a.m., when fifty-eight little children march into the big, sunny, gathering room. Look, visitor! are you not surprised to see so many well framed and beautiful pictures in not only this, but in each of the three small "table rooms"? Of course you want to stay and see the games, and later the occupations, but as I am giving you only glimpses to-day you must come another time for that. Yes, there is another kindergarten in Maebashi, but it is not Christian, and tho its fee is less, we have no trouble in keeping our number up to a comfortable fifty-eight or sixty.

The Orphan Home is an institution that makes Maebashi famous, which, tho it is run independently of our Board, or the *Kumi-ai* church, has always been closely related to the latter. Off a little from the city, with the same large view of mountains and fields that make our lives seem bigger and broader, screened from even the interested on-looker, by a tall, green hedge, these little fatherless and motherless children romp and play in their spacious yard, with such joyous voices that, of course, you want to go in to see them. The older children are off at various schools, and we can see only the smaller ones, and kind, motherly Mrs. Kaneko. Besides the business of tending little human flowers, there is also carried on a thriving business in botanical flowers, that supplies even the Capital with rare and beautiful varieties.

Stay over Sunday, good visitor! Here at 9 o'clock, a long line of girls and boys march to the tune of the organ—the same *old organ*—into Sunday-school, where they make an even larger audience than attends the service of the church itself. Here again, for there is no rest for the efficient—the kindergartner leads. After almost deafening you with their ecstasy over a well-known song, they divide into classes, a large kindergarten class of girls and boys, a large class of

twenty-five or more girls of *shogakkō* age, a similar class of boys, several smaller classes, and one adult class. It is a busy and an encouraging hour.

Lest we lose hold of these children during the week, there has been organized a class once a week for boys of Christian families—not that we do not want all, but that our capacity is limited. The girls' class has not yet been formed, but with the arrival of a helper, it is the plan to do so soon. Being a week-day and in a *tatami* room with toys in it, the boys are more than at their ease, and after play and laughter, are ready to put no less vehemence into singing and listening to a Bible story.

The two evening meetings that we have had for the *chugakkō* boys of Christian families have been well attended and interesting to us, tho the little maid complains that they are too *yakamashii* (noisy), which we interpret as a sign of natural enjoyment.

I have left to the end one of the largest phases of this work—that of the "Loving-together" girls' school, in which compound we live. Tho Miss Griswold teaches some six or seven hours of English a week, her chief care and interest is the Bible study work with all four classes of the school, besides the latest acquisition, the girls of the sewing department, who have little contact with the rest of the school. From her late trip to America, Miss Griswold has brought back hundreds of pictures, which add a hundred per cent to the interest of the lessons. Not only as an aid to memory, but as a means of education in the line of famous works of art, it more than pays for the effort, which is not inconsiderable when the living room is turned into a store, and dozens of pictures are sold in one afternoon. The eager way the girls listen, the simple, beautiful, frank answers they give to questions of no simple a b c nature, all fill me with a great desire to be able to handle this language without a crutch, and to have fifty young girls waiting for me to tell them the good news, as they eagerly wait to hear



it from this devoted teacher of theirs, who gives of her very best to them.

This Bible work is only a leader, however, into hidden and unknown corners. Mr. Kimura's talks brought several to a decision, and since then one after another has been hovering around after classes, and at meal time!—for help and advice on a problem so difficult as that of taking a stand for Christ in the face of opposition of both friends and relatives. Often the knowledge of a dark, unhappy home, makes a startling contrast to the light and joy in the face of the girl who triumphantly brings her signed paper to Miss Griswold, to be handed to the pastor. Surely the greatest light is that of the soul.

More could be told about fair Maebashi, but I have already lost myself in reveries over it, and lest I never again be asked to appear in MISSION NEWS, I rub my eyes and go back to, *Sore wa nan desu ka?*

(Miss) KATHERINE F. FANNING.

### A New Christian Work in Kobe.

November 3, 1916 will long be remembered as the birthday of a new Christian work for the young Chinese men of Kobe; for on that evening they invited twenty or more of their English and American friends to their club rooms to attend the exercises of the formal opening of the Shan Chih (Noble Purpose) Association. As the name implies, the association has a grand object, the inspiring of young men with a noble purpose in life. Already the membership is ninety-seven. They meet once a month for a social meeting, and every Sunday evening there is an English Bible class.

A branch of the association is the Christian English Night School which now enrolls sixty-five students divided into three classes according to their knowledge of English. There are four half-hour periods, the second of which is devoted each evening to a chapel service,

when the Bible talk is interpreted. You should hear them sing some of their favorite songs; it would make your heart rejoice. They are a fine lot of intelligent young men, in whom there are grand possibilities of response to the Divine, which alone can make them great and useful men in the world. In addition to the chapel service three periods each week are devoted to systematic Bible study, and one of these is led by an earnest young Christian business man, an English Jew, who was converted last summer.

The faculty of this school is quite an international, as well as interdenominational group, consisting of five Englishmen, six Americans, and two Chinese, and representing many shades of Christian belief, but *one Lord, one Spirit, and one Faith*. Thus we are united in spirit, working for one great goal, the upbuilding of the Kingdom of God among the 3,000 Chinese of Kobe, for whom no definite Christian work has yet been done.

The association was very fortunate in securing the services of a young man, Mr. Tong, who comes from the Canton Christian College. He is a very capable teacher, and an earnest Christian, who has already won the respect and the hearts of his students. Every Sabbath afternoon he conducts a Bible class for the young Chinese women, which meets for the present at Miss Morton's home. There is now a little group of five Christians and a larger group intensely interested in Christianity, which we hope and pray will form the nucleus for a Chinese Christian church in Kobe some day in the not far-distant future.

It is a grand work started by the young men themselves—but how did it come about? At the exercises of the formal opening of the association we were told that it grew out of what we sometimes feel is not a very effective means of evangelization, an English Bible class of eleven members. For about six months these young men had regularly attended three Bible classes every Sunday,—Mr. Oxford's in the morning;

Mr. Stanford's in the afternoon; and Miss Morton's in the evening. But the founder and the leading spirit of the class was Mr. W. M. Cheng.

In May, 1914 he entered Palmore Institute, not for English, which he felt that he could get along without, but for something more valuable. He came to realize that the friendships of the world are often "confederacies in vice or leagues of pleasure." This thought came to him, "Am I willing to be a man of usefulness or of failure, to be a curse to the world or a blessing to society?" Wishing to be a man of usefulness he resolved to give up all bad habits, but often found himself powerless to carry out his resolution. The burning question was, "*How can I get the power?*" Just then he happened to read a book which said that religion taught man how to live, and provides him with the power of self-control. Being told by a friend that Palmore Institute was a mission school where Christianity was taught, he decided to enter that school the next evening. When tempted to give up the work because of difficulties arising from a meager knowledge of English, and a still more meager knowledge of Japanese, he remembered his purpose and remained. He became interested in the teachings of Christianity, and its power touched his heart. Some months after entering the school he also became a member of two other Bible classes, to which he invited his friends, thus organizing the class of eleven members. Through the help of the school and some other friends, he entered the Christian life, and was baptized in the Kobe Union Church in October, 1915. Mindful of the help which he had received, he felt constrained to found the Shan Chih Association for the young Chinese men of Kobe.

This is the story of how this new Christian work in Kobe came about and under the guidance of God it is prospering in spite of opposition. But the earnest desire and prayer of many friends is, that the association may realize its noble purpose and that the seed-sowing

may ripen into a glorious harvest of noble Christian men who will be a mighty force for righteousness.

(Miss) NETTIE L. RUPERT.

### Needs of the Dōshisha Girls' School Music Department.

The contrast between the rooms used by the Music Department and the classrooms of other departments is very striking, and to better appreciate it, the reader should bear in mind the article on the Dōshisha Girls' School in the last number of MISSION NEWS. They are small and dark and bare in appearance; no pictures of the great music masters adorn the walls. The space is very inadequate for accommodating the chorus, which assembles there. The teaching staff is far too inadequate to meet the demands of the large number of students, who wish to study piano or organ. The number of practice rooms and the number of instruments for practice, is far too small, so that many girls are forced to postpone their musical studies until some of those now studying are graduated, or until from somewhere the necessary equipment comes.

One of the dreams of the Girls' School is for a live, efficient, young woman to be put in charge of a Department of Western Music—one who can give all her time to this branch of work among the girls; one who can plan the courses wisely, and can supervise carefully the teaching material and the methods used by other members of the faculty engaged in teaching music—who herself can train teachers from among the college students, who wish to definitely make music teaching their means of support.

Secondly, a building is needed in which the music classes and practice rooms may be properly housed and adequately heated. Fingers stiff with cold never make any progress in practicing, and pianos exposed to extremes of temperature soon deteriorate beyond repair.

To those who give the subject any



thought at all, the importance of such a department cannot be over emphasized. Good music is bound to be one of the factors making for family life in Japan. More and more are parents in Christian Japanese homes coming to feel this; many of them are buying organs, and, those who can afford it, pianos, that their children may continue their practice after graduation. As soon as the girl, or the young man, for that matter, can play hymns, he or she is in demand in some Sunday-school as organist. Many of the Dōshisha girls are helping in various Sunday-schools in Kyoto, in just this way. Then, too, well trained girls are needed to play in the daily kindergartens, and they are not easy to find. One of Kyoto's largest kindergartens is without a pianist. What is needed is teaching that will show the girls how to make the children's songs really sing, how to put snap into a march, how to interpret music for the games in the spirit meant for each game. To teach them these things they need an enthusiastic teacher from the western lands, whose heritage is western music. According to western standards, much of the music of Japanese students, taught by Japanese teachers, is mechanical, heavy, and lacking in any sort of expression or feeling. It is not that they cannot put the finer things into their playing; it is that they have not yet learned how to interpret western music. It is a great joy to one who has been assisting, for a year, a few of the girls, to note the response of many of these young women. The suggestion of a story woven about a composition helps them immensely to understand what is meant by interpretation and a noticeable difference takes place in the playing of such a composition. Is it not worth while to give these girls the best in music?

May Dōshisha realize her dream! May there be established a Music Department which shall not only train young women to play and sing themselves, but shall teach them how to impart that knowledge to others in the most effective manner—in other words to establish a

Normal Music Department. Is the fabric of this vision baseless? It is an immutable law of nature that the ideals of to-day are vindicated by their acceptance on the morrow. With this thought ever in mind, is the dream of a Dōshisha Conservatory of Music impracticable?

(Mrs.) MILDRED H. HESS.

### Behind the Bars.

Modern prison methods, I am informed, are based upon one fundamental proposition, that man is constitutionally a good animal, and that prisons exist to prove that fact in the case of human specimens that might seem to belie the rule. Various methods are in vogue for reforming men, but in every case work and education seem to be favorites. Trust and friendship play no mean part.

In one way it might seem that Tokyo station were somewhat in the nature of a prison. Warden Pettee and his wife are trying all the modern methods upon those who are sent up for a period, for the crime of being ignorant of the laws of Japanese grammar. Though rather lenient on the side of work yet they are thorough believers in education and spiritual qualities of trust and friendship. They have even gone so far as to throw open their home to those who are "doing time," and have gathered in the prisoners for many a social affair.

If, then, one of the inmates should read in the magazines that O. Henry was allowed to write for publication, when he was serving his term, would it be presuming for a Tokyo convict to write for the MISSION NEWS?

The chief interest here is, of course, language study. That is our job, and although it seems an endless task and the daily process seems to be opening our eyes to more difficulties than solutions, yet there is real pleasure to be had, and we would regret having to tackle the language single handed.

Since there is a question in the minds of some as to the advantages of the lan-

guage school in Tokyo, I should like to outline in brief some of the strong points in favor of the present location, as they have become evident to us here.

The tendency in Japan is to center everything in Tokyo. Although geographically and strategically there would now be advantage in having the capital in Kansei, yet the fact is that the capital is Tokyo, and if this is the hub of the Japanese universe, there is real interest in being present to see the axle greased. The city itself is a study. The government bureaux are here centered; the streets are semioccasionally cleared and Imperialism, with all of its trappings, prances by; our diplomatic representatives throw open the embassy doors from time to time; and the annual meetings of this, that, and the other society bring up their tribute of influential men from all parts of Japan. All this may interfere with, rather than aid language application—but, for the most of us, it is a background for Japanese life, which is real and which the most of us will not have a chance to learn first hand later.

Tokyo has not only a foreign community, but, that rarest of all birds, a well backed union church. Dr. Scudder has made friends right and left, has put heart into the spirit of community worship and each week comes to us with a stimulating message. Need I say that, for a language student, this feature is important? The missionary is, for the most part, a self-educated animal. He has to read his ideas out of his own mind. Cut him off by a language barrier from the help of a Japanese sermon for his first two years, and you are sending him to sea without a wireless outfit, with nothing but a ship's library, and that perhaps not especially well stocked.

Because Tokyo is the center and many important committees and conferences meet here, we get the chance to see various of our Mission members up on business. To be specific—this year we have already had visits from Misses Barrows, Searle, Griswold, Fanning, and Cary, Mrs. Davis and Gordon, Mr. and

Mrs. Clark, Stanford, and Olds, Messrs. Learned, Rowland, Warren, Bennett, White, and Cary. Outside of Kyoto or Kobe, I doubt if it would be possible for a new recruit to meet so many of the Mission in the same period.

What shall I say about the Conference of Federated Missions? Although there is a chance that it may be moved about in future, yet probably half of the meetings will be held in Tokyo. It was educational, to say the least, for the recruits to hear the reports and the debates. Certainly none of us will go to mission meeting and hear the Union University debated, or the Christian Literature Society appropriation discussed without remembering the reports and feelings of the Federation. With all the shortcomings of the conference it would pay the Mission to strongly urge all its new recruits to avail themselves of the opportunity of "listening in" on the meetings.

Passing over the Asiatic Society, the Peace Society, the American Asiatic Society, let us turn to the Japanese churches. Probably the Tokyo pastors of all denominations are among the leaders in their respective groups. To obtain the friendship of some of these men, to attend services which, although in an unknown tongue, may yet show what the Japanese church at its best does in the way of worship, to aid in the student work of the pastors—is the privilege of language students in Tokyo.

At school one meets his own generation—those with whom he will eventually be ranked as contemporary. Friendships spring up quickly when each listens to the other's crude attempts to twist his tongue around a new sentence. With nearly fifty representatives of a dozen or fifteen missions, the friendships are bound to be interdenominational.

I need not argue for the school and its methods. The merits of the system are apparent to all who investigate. Hardly a man comes to visit school, but compares his own experiences with ours, to the advantage of the present system. Probably the course can be improved—the



teachers are in process of altering the material even now—but we of the school are loyal to the principles on which it is based. The housing of the school is bad—but that, too, we hope will be remedied in the near future.

We are a happy set of convicts—although there is no question but what we are failing to get the more intimate touch with the Japanese people, and homes, although no stress is yet laid at school on Japanese history, institutions, geography, or literature, yet we find ourselves glad to be introduced to Japan at Tokyo, and will try to improve the weaknesses of the situation as fast as we can.

To hark back to the figure of the prison once more, we who are doing time here are trying to learn the secret of how society ought to live. Although at present “behind the bars,” yet we find the situation enviable and especially so since it throws us in with Warden Pettee and his wife. This couple of reformers are especially jealous to see that we are all good American Boarders and resemble the good old type of American Board station, rather than a collection of individual language students.

Hats off to modern prison methods!

FRANK CARY.

### Seison-in and Its Monument, Mt. Hiei.

Seison-in, Tōtō, Mt. Hiei, is a group of buildings, including a belfry, a storehouse, a priests' dwelling, and a temple, in Higashi Dani, on the main path to Sakamoto, not far below Kompon Chudō. Destroyed by Nobunaga, when restored, Botchodō and Danna-in—an ancient temple, which, in 987, became a temple where emperors worshipt, an honor secured by permission of the imperial heir, in response to the petition of Risshi Kōryōtō—were erected, and in 1658—61 were united in a single temple. Yakushi Rurikō Nyōrai and Jizō Bosatsu are the chief deities. This Yakushi, like that at

Kompon Chudō and some other Tendai temples, holds no *yakurō*, or medicine casket, in his left hand, as many Yakushi images do. It is a standing image of wood six feet high, while the Enmei Jizō, of wood, is considerably smaller. Various other images—several Amida, a Fudō and *dōji*, a Dainichi Nyōrai of Taizokai style, a Kichijōten, etc.—are enshrined there. Two small, sitting, wooden statues, are of much interest, one of Tendai Daishi (Chisha), and the other of Dengyō Daishi, each about nine inches high (XX. 2).

This site is distinguished for having been the residence of the great abbot Jikaku Daishi, and from the grounds a path leads down along the ridge beside Omomi Dani, thru a temple grave-yard, to a grove some distance beyond, in which is the tomb of Jikaku Daishi under great cedars and hemlocks. On occasion of the 1,050th anniversary of Jikaku's death—in November, 1913, the present *Daisōjō*, or Archbishop, erected a new stone *torii* before the enclosure. On this *torii* we read: *Tendai Shu no Zasu Daisōjō Funimon Chikō hōkishin Taishō ninen juichigwatsu kore wo tatsu*. It is a pleasant site, whence one may look down Omomi Dani to its outlet into Omiya Dani, the latter probably the finest and most extensive of all Hiei valleys, and extending from Yokawa to Sakamoto; the largest river of Hiei, Omiya Gawa, also flows down this long valley, and we believe there is a good path all along it, traversing some of the choicest scenery on the mountain, thru the “Swiss Alpine” section.

In the grounds of Seison-in, upon a bronze tortoise, stands a bronze memorial to Ajari Zenshu, (1528—1596) the leading Tendai priest in the work of restoration of Tōtō temples after the *Genki Heisen*. Upon the back of the monument one finds: *Yakujū-in san se ken Tōzeizan Ryōun-in Sōjō Inkai zōken en. Tenwa gwannen ka no to tori jū ni gwatsu jōgyō*. From this we gather that Bishop Lukai of Ryōun-in, one of the 36 *bō*, or priests' residences, of Kwameiji, Ueno, Tokyo,

and the third incumbent of Yakuju-in, erected this memorial in January, 1682, tho the inscription on the face was composed about November 1, 1679, as we learn from the date there: *Empo tsuchi no to hitsuji bueki gwatsu gejun soko*. *Soko*, or *shimofuri*, hoarfrost-fall, is one of the twenty-four *setsu* (*chūsetsu*), periods into which the year was divided (XVIII. 4, T. A. S. XXXVII), and extends for fifteen days from about October 24. *Bueki* in Japanese is a musical term derived from the name of the ninth month of the old Chinese calendar, but corresponding to the eleventh month of the new calendar, and here employed as the name of a month by the Chinese composer; in 1679 the ninth month began October 5. A *jun* is a period of ten days, and *gejun* means the third decad of the month, so that this brings the date within the ten days after October 25. Clement's Comparative Chronological Tables, p. 115, T. A. S. XXXVII, makes this clear.

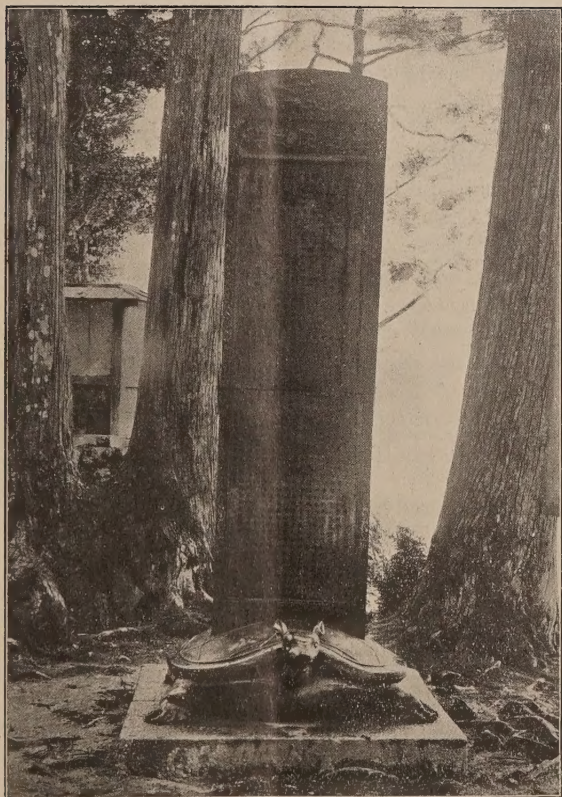
The composer of the inscription was an aged Chinese priest of the Zen sect, Shō Tō, born at Shinko, Senshu, China, in 1611; after becoming a disciple of Ingen in 1648, at Obaku san in China, he accepted an invitation to Japan, where he arrived in 1655, and joined Ingen in founding Obaku san, Mampukuji, near Uji; Mampukuji was established between 1659 and 1661, and Ingen seems to have retired from the headship (now termed *Kwanhō*) of the temple in 1664, and was succeeded by Shō Tō, known as Wanan (his priestly name), or Mokuan (his *nom de plume*), all three names appearing on the monument. He died January, 1684, aged seventy-four. The inscription on the monument is said to be a very fine composition, as would be expected from the fact that a Tendai priest sought the services of a Rinzai priest of the Zen sect, and a foreigner, to compose a suitable memorial of Zenshu.

Both the Ruridō and Seison-in monuments refer to Zenshu, and state that he practised medicine during the interval be-

tween the destruction and the restoration of Enryakuji. He seems to have been a sort of chief of the company of physicians at the Shōgunal court. The monument refers to the Chinese embassy from the Ming emperor, Shên Tsung (Shinsō), which came to Osaka, to invest Hideyoshi with the title of king, and gives the ambassadors' names, Yō Hōkyō and Chin Ikei. This was a celebrated and most dramatic event, which occurred October 22, 1596. Zenshu had general charge of the delicate affair; the characters used to express his part are 都督, *totoku*, "leader, overseer, general, commander-in-chief."

We follow Murdoch in holding that the audience was at Osaka Castle; for, tho the monument declares it was at Fushimi Castle, and Aston (T. A. S. IX. 3, p. 217) says the same, yet Longford, "The Story of Old Japan," places the terrible earthquakes on August 30 and September 4, 1596, while Japanese authorities (T. A. S. VI. 2, p. 260) state that Fushimi Castle was destroyed on the 12th day, 7th month, 1st year of Keichō, or August 5, 1596—in either case before the arrival of the Chinese embassy. How striking an episode this event forms in history may be seen from Aston's "Hideyoshi's Invasion of Korea" (T. A. S. IX. 3), upon which subsequent foreign historians of Japan have based their accounts of the embassy. "On the 2nd of the 9th month the ceremony of investing Hideyoshi as king of Japan was performed with great state in the presence of all his court. It consisted in presenting to him the patent of investiture, with a golden seal and a crown and robe of state. Hideyoshi gave a banquet, at which he wore his crown and robe, and sat on a raised dais, the ambassadors being seated on a lower platform." Later Hideyoshi "commanded two learned priests to explain the patent..... Konishi [the Christian general, who was called Settsu no Kami, as well as Higo no Kami], who..... accompanied the Chinese ambassadors from Korea, looked forward with great apprehension to the reading of the patent..... He strongly





The Yakuju-in (藥樹院) Monument to Zenshu (全宗)  
at Seison-in (聖尊院), Mt. Hiei.

Like the Senshun, the Zenshu monument rests upon a tortoise; like that, too, this has the ornamental and symbolical dragons at the top. The legend just beneath: *Yakujū-in no Hi*, Monument to the Sage of *Yakujū-in*, is in *reishō* script. *Yakujū-in*, Medicine-tree Temple, was in *Tōtō*, *Higashi Dani*, where, according to the Senshun monument, Zenshu resided both before and after Nobunaga's destruction of Enryakuji. Zenshu rebuilt *Yakujū-in* and made it his headquarters while engaged in restoring *Tōtō*. The first head of the rebuilt *Yakujū-in* was Sōjō Gōjō, appointed by Zenshu, and Sōjō Inkai, who erected this monument, seems to have been the third head of this temple, according to the inscription on the back of the monument. If we mistake not, the references on both the *Ruridō* and *Seison-in* monuments, to Zenshu's connection with *Seyaku-in*, mean that the term *Seyaku-in* was applied to *Yakujū-in*, after Zenshu's return there, subsequently to his medical career at the court of Hideyoshi—*Seyaku-in* meaning Beneficent (*hodokosui*) Medicine Temple. Zenshu, born 1528, died 1596, had a variety of names and titles, *Ajari*, *Shōnin*, *Hōin* of *Yakujū-in*, *Tokuunken*, etc. *Hōin* is said to be a posthumous title, and means "Seal of the Law" (*i.e.* of Buddhism), or one who speaks the law authoritatively (*nori no oshite*); it is applied only to priests of high rank, who are noted for both learning and virtue. *Tokuunken* means Virtue-transporting-vehicle. *Ajari* is sometimes explained as "Spiritual Master." A Tendai priest explained it as meaning "one who knows everything." The inscription on the *Seison-in* monument uses *Yakujū-in* metonymically for Mt. Hiei, or all the temples there destroyed and rebuilt, and also allusively refers to its meaning. "Buddhism again became prosperous, and the dried up tree of medicine returned to life again."



impressed on [the priests] the expediency of modifying, in their translation of the document, any expressions.....calculated to wound Hideyoshi's pride. But they .....interpreted it faithfully." Perhaps Zenshu was the priest to whom Dr. Murray, "Japan," refers, altho Murdoch mentions only one Shoda. Chin Ikei figured largely in the events of 1596 in Korea. Aston says: "This envoy was a dissipated, worthless fellow named Chin Ikei."

When Hideyoshi learnt the purport of the patent and accompanying letter, his rage boiled until, it is said, the steam issued from his head. He flung the golden crown to the floor, tore off the costly robe, and according to Denning, "Life of Toyotomi Hideyoshi," tore the documents to tatters. Murray follows Denning in this, but Murdoch says: "Japanese school boys are religiously taught that the Taikō tore this document to pieces. As a matter of fact, it is still in perfect preservation in the Imperial Library at Tokyo." We have been told the same by Japanese. Following Aston, Denning and Murdoch give a translation of the patent, and Aston gives one of the letter accompanying the patent (T. A. S. IX. 3, pp. 218—21). It is gratifying that Hideyoshi's rage against the Christian Konishi did not last long enuf to result in decapitation, as at first ordered.

ARTHUR W. STANFORD.

### Unforgotten.

I cannot tell why there should come to me  
A thought of some one miles and years  
away,  
In swift insistence on the memory,  
Unless there be a need that I should  
pray.  
Old friends are far away; we seldom meet  
To talk of Jesus or changes day by day  
Of pain, pleasure, triumph or defeat,  
Or special reasons why 'tis time to  
pray.

We are too busy even to spend thought  
For days together, of some friends  
away;

Perhaps God does it for us, and we ought  
To read His signal as a call to pray.

Perhaps just then my friend has fiercer  
fight,

A more appalling weakness or decay  
Of courage, darkness, some lost sense of  
right;

And so in case you need my prayer,  
I pray.

Friend, do the same for me: If I intrude  
Unasked upon you, on some crowded  
day,

Give me a moment's prayer as interlude;  
Be sure I need it, therefore pray.

CHARLES CASTNER LILLY.

### Field Notes.

The Claremont Miss'y Home, Claremont, Calif., has completed the "Henry D. Porter Memorial Cottage," and advertises to open for reception of missionary children next September. Rev. Wm. C. Merritt is the superintendent. XIX, 1.

Miyazaki Kindergarten was shut down in February, because of measles holding "some score" of the children in grip, including the four Warren children. And yet Mrs. Warren would resent your calling that a measly kindergarten!

The results of the Kanamori meetings in Hyuga up to mid-February were very encouraging in point of numbers of so-called *kesshinsha*, or deciders. But instead of giving any figures, we prefer to let Miyazaki station report in an article, when the time comes. So far the missionaries have been making history so rapidly they have not found time to write it.

In its Annual Report the Students' Christian Literature Supply Society, of Kyoto, states that 1150 Japanese public schools out of 1550 eligible, are being supplied with the little monthly Christian paper, *Morning Star*, specially edited for

students in non-Christian schools. About 150 schools, including those of the more conservative Buddhist sects, have declined to receive the papers. Only some 250 schools eligible, yet remain to be canvast. The Society began its work in April, 1912, and has had a surprising success in introducing its paper into the public schools of high-school grade. The increase has been from 172 schools in 1912 to 1150 in 1916, and from 11,000 copies to 55,000. The expense for this work is some \$150 per month.

No one can say there is not a fair "market" for Christian literature in Japan. The Salvation Army in 1916 had cash sales for 38,000 books, 333,000 tracts, 413,000 *Toki no Koe* (War Cry), making a total of 14,300,000 pages.

The old Yokohama station, built in 1872, when the railway between Yokohama and Tokyo was opened, is used for class-rooms and club for emigrants. Six days in the week from 9 a.m. to 3 p.m. instruction is given in English, Spanish, manners, customs, sanitation, philosophy, ethics and other forms of knowledge of practical value to intending emigrants. Household management, foreign cooking, and laundry are included. Instruction is free, and the students are mainly those waiting for their ship to sail, so that their time at the school is brief, but instead of being largely wasted as before, it is put to good use. They may enter or leave at any time. Marquis Okuma is the president, and Dr. Soyeda, vice-president, while many influential Japanese are promoters. One of the chief advisers is T. Kurachi, a former vice-Minister of Foreign Affairs. The Japan Emigration Society is the father of the school. The ultimate object seems to be to render the emigrants more acceptable to the people of the countries to which they go, and assist in lessening many other handicaps. It will be seen that English and Spanish speaking countries are the ones specially in mind.

The "Kwansai Inter-Collegiate Foreign Language Orational Meeting"—

they occur about semiannually—was held at the Dōshisha Chapel on February 17.

The third annual commemoration of Father Ishii's death was observed at Chausubara, Hyuga, with our Dr. Pettee, Mr. Kanamori, and Mr. Yamaji Aizan, Mr. Ishii's prospective biographer, as the chief speakers. On the following day, Jan. 31st, Mr. Kanamori conducted an evangelistic service along his usual lines with the result that 126 of the Orphanage *Minaraisei* made the decision to become Christians. These *Minaraisei* are the bigger boys who are bound out to farmers in the vicinity of the Orphanage.

### General Notes

On the 10th inst. a tea and social were held at the residence of Mr. and Mrs. Stanford, Kobe, by the Phi Beta Kappas of Central Japan, in honor of Rev. Stanley Fisher Gutelius, of the Kobe Union Church, and Prof. Floyd Leslie Dorsey, of the Kobe Higher Com'l School, who are returning to America soon, and to welcome Rev. Henry White Myers, D.D., who entered the Society *ex post facto*, on his recent furlough in America.

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Since September we have been particularly impressed by the great amount of building going on at Kobe—various great business structures in the business section, and fine residences on the hill. The Mitsui Bank opened business in their elaborately fine new building in the autumn. The Nippon Yusen Kaisha are at work on a great building for their offices. The Kawasaki Bank is constructing a large building. Half a dozen other striking business blocks are going up. The suburbs also are growing and expanding in accelerated degree.

\* \* \* \* \*

The Academy of the Southern Methodist and Canadian Methodist Kansai Gaku-in, Kobe, was destroyed by fire



Feb. 28, but was insured for 50,000 yen, besides insurance on the furniture, most of which was saved. It probably would require at least 70,000 yen to replace the building on the same scale. They intend to put up temporary quarters till after the war. As the fire occurred early in the forenoon, they had Mr. Vories on the premises by 5 p.m. to talk over plans. Coming only six days before their commencement, it was all the more unfortunate.

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In September, 1915, the Hompa Hongwanji, Kyoto, issued a *Sambutsuka* for use in Sunday-schools (*Nichiyō-gakko-yō*) by children (*jidoyo*). The third edition was issued last April, and is sold at Kōkyōsho-in, Abura Koji, Gozen Dori agaru, Kyoto. There are fifty songs, beginning with one for the crèche, or early kindergarten, thus: *Mi hotoke sama no—o kodomo wa—Ka-chan! Ne-chan!—Watashira yo! Shinanu hotokeni—Tarega naru? Ka-chan! Ne-chan! Watashirayo!* there is a song to a page—some with chorus, many without. *Hotoke no mi te ni, Warera wa hikare, Tanoshiki Kuni ni Izaya yuka nan.* (Chorus): *A-ah, mi hotoke, a-ah mi hotoke, a-ah, mi hotoke, warewo ais.* *Warera no tsumi mo, Hotoke no mi te ni, Makase matsureba, Waga yo wa yasushi.* (Chorus as above) *Iza itaga tomo yo! Te wo toriaite, Hotoke no oshie, Tomo ni kika nan!* (Chorus).

\* \* \* \* \*

In reading a history of the Daibutsu temple at Nara one comes upon the statement that a pair of *katsura* trees was planted before the temple—this tree being a member of the *trochodendraceae* family called *cercidiphyllum japonicum*, Sieb. et Zucc., its genus name coming from the great resemblance of its leaf to that of *cercis*, or the Judas-tree, whose flame of rich crimson blossoms before the leaves appear, is so notable a feature of the spring garden flora. So great is the resemblance that a Cambridge (Eng.) graduate specialist in botany was once

deceived into calling a fine *katsura* at Kami Gamo shrine, near Kyoto, a Judas-tree. In the grounds of Kibune Jiusha, near Mt. Kurama, there is a *katsura* also. Prof. Wilson, of Arnold Arboretum, says this *katsura* is one of the half-dozen, or so, important deciduous timber trees of Hokkaidō. It likes the cold climate, and is not found much in the warm parts of Central Japan. Other important deciduous timber trees of Hokkaidō are *ulmus campestris*, Sm., an elm, *quercus glandulifera*, Bl., an oak, *acanthopanax ricinifolium*, Seem., one of the sarsaparilla family, *fraxinus manchurica*, Rupr., an ash, *betula maximowicziana*, Regel., a birch, *betula Ermani*, Cham., a birch, to which may be added two pinaceous trees, a spruce, *picea yezoensis* or *ajensis*, and a fir, *abies sachalinensis*, Mast.; the former, *yezomatsu*, has erect cones with deciduous scales, while the latter, *todomatsu*, has pendulous cones and persistent scales.

\* \* \* \* \*

There are frequent requests to pass goods thru the customs free on the score that they have been used—sometimes merely nominally used and the goods can not be distinguished from new ones—sometimes actually used and the goods may be so distinguished. There is no customs law by which new or old, first hand or tenth hand goods are exempt from duty in Japan. The more the goods have been used, the less their value and the less the duty. That is what you are told at the Custom House. In some U.S. customs regulations by W. G. McAdoo (whom Rev. Mr. Rollins, of Momoyama, who entered a U.S. custom house last year—calls, not McAdoo, but Much Adoo, and About Nothing) we find: "Use of articles does not exempt from duty, but allowance will be made by appraising officers for depreciation." But it is well to have it stated in the invoice, made out abroad, that goods which have been in use, are old or second hand, as such statement, if the goods do

not look too much like new, helps to get the articles thru free. Generally the Kobe officials are very considerate. In the last lot of goods we cleared, the invoice rated certain goods at \$25., and the officials could justly have collected duty according to the invoice. But upon examination they said: "These goods are not worth \$25. We'll call them worth half that." As a fact, we learnt about the same time that a mistake had been made by the person making out the invoice, and that the goods did not cost \$25.

\* \* \* \* \*

The courtesy of the Government-General of Chosen again brings to the editorial desk the Annual Report on Reforms and Progress in Chosen, for 1914-5, in the same neat and attractive form as usual, replete with interesting information about all main lines of governmental activity. There are large, fine maps of Chosen, of the roads, of the location, number and kinds of schools, so that at a glance, one sees from the maps what has been done. There are colored charts of expenditure, revenue, value of exports and imports, patients in hospitals, etc. There are 182 pages, including nearly a dozen pages of statistics on various subjects. A generous number of excellent illustrations is scattered thru the body of the work. Important administrative changes were introduced, such as abolition of foreign settlements and Japanese municipalities and readjustment of administrative divisions of the country, there being now 13 prefectures. Official industrial enterprises like sericulture, weaving, silk-spinning, etc., were started, or fostered, to teach useful trades and afford employment. In 1914 a plan was adopted, by which to become financially independent of Tokyo within five years, in all save military and naval disbursements, all of which will continue to be met by Tokyo. Nine million *yen* were received from Tokyo, to piece out the budget, a smaller amount than in previous years. There are government monopolies in ginseng, coal mines, lumber, and the

government salt pans yielded nearly 65 million pounds of salt.

\* \* \* \* \*

Viscount Mishima, the president of the Bank of Japan, in his February report on the financial and business situation for the last half of 1916, stated that bank deposits, bank advances, and bank cash in hand of the banks of Tokyo and Osaka, the two pulses by which to judge the financial and commercial health of the Empire, all showed a market increase over those of the same period in 1915. The Government redeemed foreign loans of 108,000,000 *yen*, while the people absorbed two issues of Russian treasury bills, of which one consisted of 70,000,000 *yen* largely oversubscribed on the very day of opening for tenders; also the public subscribed the Ssu-cheng Railway Loan, and the British Exchequer Bonds, to the amount of 100,000,000 *yen*—a total amount of 240,000,000 *yen*. Owing to excess of exports, accumulation of gold, and expansion of business the Bank of Japan issued an unprecedented number of notes—610,530,000 *yen*. Exports of the Empire amounted to 1,173,000,000 *yen* and imports to 793,000,000 *yen*, an increase compared with the corresponding period for 1915, of 441,000,000 *yen* and 230,000,000 *yen*. The excess of exports for the entire year 1916 was 380,000,000 *yen*. America's war prosperity led to a great boom in Japan's raw silk trade, which reached the snug sum of 267,000,000 *yen*. Japan's rate of exchange on foreign lands was also favorable. All thru 1916 there was a growing improvement in financial and commercial matters, due mainly to the war, but incidentally to the strenuous efforts of government and people to promote these interests, and "make hay while the sun shines." Since the war began Japan's specie reserve has swelled from 343 to 710,000,000 *yen*.

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As the Prefectural Assembly has so ordained, the foreign young men, who, for several years, have been teaching in



the Middle Schools of Hyuga will be discharged at the end of the winter term. Is this due to lack of funds, or has it connection with the fact that Prof. Ralph Hoyt Thayer was a teacher in Hyuga schools? By the way, he was released from Yokohama prison at the end of last month, upon request of U.S. Consul-General Scidmore, on bail for 500 yen. On Jan. 17 he entered the grounds of the naval wireless station at Yokosuka, near Yokohama, without permission. Arrested that afternoon, he was incarcerated at Yokohama on Jan. 19, and left in prison until Feb. 27. After the usual secret trial at which the accused is not allowed any lawyer, or friend to assist and defend him, or any witness to subsequently control the allegations of the prosecuting authorities, Mr. Thayer was sentenced by the preliminary court to stand trial in the Yokohama District Court on the charge of breach of the military secrets protection regulations. His trial comes the 26th inst. That he committed an infraction of the law is probably incontestable, and if Japanese law can not take into consideration the question of motives, criminal or innocent, there is no room for escape from further punishment beyond what he has already endured. We have no word against the arrest and trial of such a case, but the preliminary court should dispose of the case inside a week at the most, and then permit bail. But Japanese law is largely German law, and the war has revealed how much German authorities care about justice and humanity. The fact that Mr. Thayer is a foreigner perhaps makes the unjust delay harsher than in case of a native, but the authorities have probably treated Mr. Thayer more generously than they would have treated a Japanese. We doubt whether they would have granted the latter release on bail. Mr. Thayer is 29 years of age, and his home is Utica, N.Y. (XX. 5).

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Last summer when Tagore was lecturing at the Tokyo Imperial University,

Keio University, etc., reports of the lectures did not impress us favorably. His message to Japan seemed to be one of pessimism, lamentation, and general disapproval of Japan's cultural condition. Moreover, the general Japanese comment on the message of this *laudator temporis actis* seemed to be one of emphatic disapproval. Japanese were as disappointed in Tagore's utterances as he was in the spirit of Japan. In the *Japan Evangelist*, July, 1916, may be seen a good index of Japanese criticisms. A poetic dreamer, with no practical, philosophical penetration of the spirit and culture of Japan; a poet with only the perspective of a recluse, whether viewing Japanese or Western civilization—equally astray and unjust in his criticism of both—such may represent the impression Tagore made. In *The East and the West*, the S.P.G. quarterly for January, Rev. L. B. Cholmondeley, who, from time to time, writes thoughtful articles upon varying phases of the Christian movement and spiritual problems in Japan,—has an article on "Sir Rabindranath Tagore in Japan," in which he strikes a true note on pitch. He quotes from one of Tagore's lectures on "The Spirit of Japan," in which the poet characterizes the West after this fashion: "The power by whose help she thrives is an evil power; so long as it is held on her own side she can be safe while the rest of the world trembles. The vital ambition of the present civilization of Europe is to have the exclusive possession of the devil." After stating Japan's answer: "We have entered into comity with the nations of the West..... with our eyes open. In our nation there is the spirit of progress; our watchword is Forward..... Nothing shall tempt us to go back," Mr. Cholmondeley continues: In this answer of Japan "we feel that her instincts were altogether right," but "Japan herself is resolutely refusing to recognize wherein lies the living power of Western Civilization. She may refuse to believe..... with..... Tagore, that in Western

civilization we see the success of the Devil's power, but the actual truth which she is loth to recognize is, that in this mighty, spreading, advancing civilization of the West.....Christ is not only present, but more present here than anywhere else among men."

\* \* \* \* \*

The Tenth Annual Report of the Kindergarten Union of Japan, Karuizawa, August, 1916, is a good example of what an annual report should be. Miss Howe, the editor, starts off with a "Historical Review of the Union" during the decade, which is a breezy and informing article—very Howesque. Then come reports of various kindergarten, of group-meetings, a list of kindergarten, a list of members of the Union, etc. We are told there are 166 Christian kindergarten—we suppose this means connected with the Union—but 167 are given in the excellent list, and apparently no account is taken of Roman Catholic kindergarten, like those at Kobe, Aki-ta and elsewhere. From the Report it appears that the first Christian Protestant kindergarten started in Japan in 1886, and the next—Glory Kindergarten, Kobe—in 1889; with the exception of 1893, there has been at least one Christian Protestant kindergarten born every year since 1889. The formation of the Union in 1906 gave a great impetus to the organization of kindergarten, as it was not till 1907 that the era of Christian kindergarten began, in the sense of a notable number of new ones annually establist. With exception of 1904 (7), no previous year saw over four new ones, and only three years had seen that number. From 1907 to 1915 no year had less than eight, while no less than 27 new ones were reported in 1913 (perhaps many were merely first reported then). 1916 strangely reverted to the pre-popular basis of only three new ones. Tokyo naturally leads with 34 of the 167, while Osaka and Kobe each has 9, Kyoto 7, Hiroshima and Nagoya 6 each. The first decade saw "a marvellous

growth in the number" of schools, as indicated above. The editor says, "It would seem wise to add to the content of these statistics," and we agree that an increase is both desirable and feasible in such a Union, where all members are in the same form and grade of work, and where the work is presumably largely standardized. The long list of kindergarten at the end, with latest statistics, is a delightfully painstaking piece of work due to the editor. Such a list will rejoice all future statisticians prowling for kindergarten statistics. There are many good illustrations. We should love the editor more if she did not write, "I would love to think." We should like to think she really knows better. Richard Grant White says: "A man loves his country [his God, his wife, his children, his friends, etc.], but some men speak of loving green peas or apple pie."

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So far as the Pacific Slope of Central Japan goes the February issue would be the timely one of *MISSION NEWS* for poems about plum blossoms. But taking the Empire as a whole, anytime from December to April would be appropriate. A Tokyo daily recently selected *Kigen-setsu*, the anniversary of the so-called founding of the Empire by Jimmu in 660 B.C., as an opportune time for publishing a long article on the plum-blossom. Around Tokyo, Kyoto, Osaka, and other cities along the Pacific Slope possibly Feb. 10-25 may be the average best season for plum-blossoms, of which there are many species, some pure white, some slightly tinged with pink, some pink, some quite red, some single, some double, some fragrant, some scentless, some early bloomers, some late bloomers. Everybody who lives in Japan has frequent chance to learn that the plum-blossom is indissolubly associated with Michizane, the great scholar and statesman of the ninth century. When compelled to go into banishment from Kyoto, we are told that he composed a poem as a farewell to his favorite plum tree:

*Kochi fukaba,  
Nioi okose yo,  
Ume no hana ;  
Aruji nashi tote  
Haru na wasure so*

"When the east wind rises, send forth your sweet fragrance, O blossoms of the plum: do not forget the spring time because you are without a master" (Official Guide-book to Kyoto). Yone Noguchi has recently recalled a famous story.

"In our Japanese legends the plum-blossom and the nightingale (not the bird of Keats's poem, singing of summer in full-throated ease, but a little light-winged creature whose favorite haunt is among the flowering branches of this tree) are inseparable companions, and represent the two spirits of the awakening Spring, when the mists of winter first begin to roll away. There is a story for instance, of the daughter of the poet Kino Tsurayuki, who lived in the days of the Emperor Murakami, in the tenth century. From time immemorial a single plum-tree had always stood before the south pavilion of the Imperial Palace at Nara, [Kyoto?] and when, at some period of this Emperor's reign, the tree died, messengers were despatched in haste to find one worthy to replace it. One was found in the garden of the poet aforesaid, a fine tree with crimson blossoms, belonging to his daughter, who was most reluctant to part with her favorite. However, there was, of course, no help for it, and the tree was sent off to the palace grounds with some verse fastened to it, which runs thus:

"Claimed for our sovereign's use,  
Blossom I've loved so long,  
Can I in duty fail?  
But for the nightingale,  
Seeking her home of song,  
How shall I find excuse?"

"The Emperor, struck with the graceful sentiment of the verse, made inquiries as to the writer, and finding that she was the daughter of his favorite poet, released the tree to be returned to her."

\* \* \* \* \*

"Davis, Soldier, Missionary: A Biography of Rev. Jerome D. Davis, D.D., Lieut.-Colonel of Volunteers and for Thirty-Nine Years a Missionary of the American Board of Commissioners for Foreign Missions in Japan, by J. Merle Davis, M.A., B.D., Boston, The Pilgrim Press," 1916, appeared at the end of last year in a neat volume, whose cover bears the symbol of the Doshisha, and which has eight illustrations, including portraits of Drs. Davis, Neesima, and Harada, and pictures of Pacific Hall and Harris Hall at the Doshisha, and Dr. Davis at the Grave of Neesima. In twenty-four chapters and three hundred forty seven pages the story of a great missionary is well told with a fullness comporting with the trend of the age, in which the missionaries of the many denominations in Japan were actually asked in all seriousness by a leader in the laymen's mission-movement in America, to prepare a sketch of all Christian work in Japan, which could be read in *fifteen minutes*, while commuters were going to their offices of a morning. The associates and friends of Dr. Davis will lay down the volume with a sense of gratitude for what there is, but also with a feeling like that of the parson who was asked to say grace at a table not replete with all the hungry dominie desired: "We thank thee O Lord, for this somewhat insufficient exhibition of thy bounty." We miss some of the historic characterizations, such as that by the Japanese, of Dr. Davis and Dr. Learned: Fire and Water, and some of the telling stories, as well as a more detailed portraiture, but many things suitable for the inner circle of friends, must ever be ruled out of such a Life for the public. The son and author has produced a strong picture of his father, and self constraint and condensation are apparent all thru. It would be a pleasure to refer to many passages. We find the secret of Dr. Davis' execrable handwriting on page 75. In our early years in Japan Dr. Davis, who greatly relished a proper sort



of sensationalism, once created a mild sensation by reporting to the station that he had just received a letter from Sec'y N. G. Clark, Boston, saying: "I wish you'd buy a typewriter. I can't read your letters."

In several places reference is made to his housebuilding, and it was a strong evidence of his resourcefulness, but Dr. Davis was not regarded as a successful builder, in the sense of producing substantial, well-built structures. We have heard a strong complaint within a few months about one of his structures, and from a person who did not know who built it. When he was intending to build at the hospital site, a certain carpenter, Kojima, was eager for the contract, and for some time before the contract was given, Kojima created considerable amusement by carrying a Bible about, in such a way that it was conspicuous whenever he called upon Dr. Davis, or saw him approaching. Piety and profit were temporarily closely linked in the carpenter's mind. Dr. Davis gave Kojima the contract, but not because of the Bible, and, while Dr. Davis was extremely generous and patient with the contractor, who failed to fulfil his agreement, yet, when Dr. Davis was thru with him, Kojima realized that carrying around a Bible was not so profitable in dealing with Dr. Davis, as keeping to a contract. There are some minor errors that should not have occurred, such as the constant D. L. Learned, which any missionary list would have corrected. Various Japanese names are spelt wrongly, but this probably was due to proofreading beyond the author's control, for in some cases the same name is correct in one place and wrong in another. It is needless for us to say that we are an admirer of Dr. Davis, and that we owe much to him. While we were yet very young in the Mission a member (man) said to us: "As a missionary Dr. Davis is head and shoulders above every other man in the Mission." Some would not coincide with that estimate, some would be too "diplomatic" to say

so, if they did. Perhaps we better *try* to be diplomatic and stop with the undiplomatic statement of the member's comparison, hoping it will not be odious to any, since we all know that some other member might have substituted another name in the comparison. XIV 2. The books will be on sale in Japan in about five weeks.

### Personalia.

The Grovers have been spending the winter in California at Palo Alto.

It is said that Mrs. Learned plans to sail April 12th for Japan.

Mrs. J. Merle Davis was recently elected President of the Tokyo ladies' club.

Mr. and Mrs. Clark of Miyazaki went to Matsuyama last month to look into affairs at the *Dojōkan*.

The latest word is that Rev. Morton Dexter Dunning will sail for Japan to-day by *Empress of Asia*.

Miss Margaret Lee White is in her junior year at the Ohio State University, Columbus, O., studying for two degrees.

Miss Annie Hammond Bradshaw visited Kyoto and Tokyo at the end of last month, and returned to Sendai on the 3rd inst.

Mrs. S. F. Gutelius and her mother, Mrs. Josiah E. Kittredge, visited Chosen last month, returning to Kobe on the third of this month.

Mr. John Merle Davis came to Kobe Feb 3 to spend a few days with the Bridgmans, and to attend the annual Y.M.C.A. Conference Feb 7—11.

Mrs. Ida McLennon White, 325 West 10th Av., Columbus, O., is rejoicing that her eyesight has been saved, after two months of disease necessitating keeping the eyes bandaged all that time.

Rev. Wm. Leavitt Curtis sails for America from Yokohama, by *Tenyo Maru*, on the 17th, to join Mrs. Grace Learned Curtis, at Sanitarium, Calif, in Napa Co., not far from San Francisco.

Katherine Bullock Scott, M.D., of our

Madura Mission, on account of ill health is on her way to America; she reached Japan in February, and sailed from Yokohama on the 8th by the *Siberia Maru* (XVIII. 4).

The Smiths reached Shimonoseki on the 3rd, overland from Peking, and went to Miyazaki and then to Kobe. They expect to sail from Yokohama by the *Empress of Russia* on the 23rd inst. Dr. Smith was Yale '86 and Yale Divinity '90. In 1904 Whitman College conferred a D.D. on him.

Some of our readers will remember Mr. Chas. Castner Lilly (XVIII. 4, XIV. 9, XV. 3.) a Congregationalist, who was a colleague of Prof. Paul Rowland at Osaka, a few years ago. He is in Y.M.C.A. work at Boston, Mass., and sent his friends new year greetings, along with the poem we print.

We suppose that Rev. Hilton Pedley, D.D., is the proper style since Feb. 8, when it was expected his *alma mater* at Montreal, would confer the degree upon him. Congratulations! The Doctor expects to sail in May, for Japan, and Mrs. Pedley sticks by the bairns till September, when she hopes to start for Japan.

Rev. Fred'k Brainard Bridgman, D.D., Mrs. Bridgman, Brainard their son, accompanied by Mrs. Frances Hooper Davis, left Kobe by rail, on the 6th inst. for Tientsin, to visit the Chandlers, of our North China Mission. A reception for the Bridgmans was held at Kobe College on the 2nd inst. Both Mr. and Mrs. Bridgman are Oberlin '92 graduates.

Rev. David Scudder Herrick and Mrs. Dency Root Herrick, of our Madura Mission came to Kobe Feb. 28, by the *Kitano Maru*, and sailed for America Feb. 5 by the *Siberia Maru*. Mr. Herrick is a professor in the United Theological College at Bangalore. He is a Williams, 85, Phi Beta Kappa and a Union Theological Seminary man.

Prof. Frank Müller and Mrs. Müller left Yokohama by the *Inaba Maru*, Feb. 24, on a nine months' furlo, due to his ill-

ness since last October. Their address is: 630 North L. St., Tacoma, Wash., where his sister lives. The Japanese Language School, for missionaries, will suffer by his forced absence. We trust that his nervous dyspepsia will soon yield to the conditions in "the better land."

Mr. Jas. Wolcott Porter and his sister, Miss Mary H. Porter—for many years a member of our North China Mission—reached Japan by the *Tenyo Maru*, and left Kobe by the same Feb. 18, for Manila, where they were to spend three weeks, and then visit our Missions in Canton, Foochow, and North China. Their home is at La Mesa, Calif., and Miss Porter is one of the Board of Managers of the new Missionary Home, at Claremont, Calif.

Prof. Ernest H. Wilson, of Arnold Arboretum, spent a day at Kobe, Feb. 21, on his way to the Luchu Islands "to have a look at the vegetation and particularly the pines." This latter clause is connected with the fact that as a result of his visit to Japan in 1914, he has published a work on the conifers of Japan. Most of us know very little about the Luchu or Ryukyu, as Japanese call them. There are 55 islands with 935 square miles, and nearly half a million people.

Mr. Franklin Humphrey Warner and Mrs. Estelle Hynes Warner left Kobe Feb. 21 by train, and reported glorious views of Mt. Fuji. They sailed for Vancouver by the *Empress of Asia*, Feb. 23. Mr. Warner's sister expects to visit Japan in the course of a few months, and, take it all around, we anticipate that family will be so lastingly and favorably impressed by Japan that all the relatives will wish to come. We already begin to expect Mr. and Mrs. Warner back again in a few years.

Rev. Henry Jas. Bennett has nearly completed the translation of a native work entitled *Inaba Shi*, History of Inaba—the province in which Tottori is situated. Judging by volume ten—there are fifteen volumes—the work is annal-

istic. This volume deals with the shrines and temples, and contains some interesting references, suggestive of the high culture and influential nature of that section of Japan in very early times. Some of the temples are said to have been built as early as the Wadō period, which got its name from the discovery of copper, just as Tempyō Shōtō sprang from the discovery of gold. There is an account of the Kokubunji, established in 741 A.D. by Shomu, in Inaba, and all other of the sixty-six provinces—a *tera* and an *amadera*, temple and nunnery, or, better, temples for priests and priestesses. We believe in one place there is a reference to that Methuselah, whose alleged likeness appears on the one *yen* notes and

upon government bonds—Takeshi no Uchi, as visiting Inaba to worship at a temple. By the way, there's a shrine to him at Uji, with fine grounds on the riverside. If missionaries would occupy some of their time in translating, or, at least, summarizing, such local histories, it would be not only a profitable diversion in the line of language study, but it would greatly enrich the lives of other missionaries in those sections, and some of the material could be turned to practical purposes in interesting audiences in sermons, or conversations leading up to Christian truth. When a foreigner seems intelligently interested in local history, the people usually show a quick appreciation, and their attention is secured.

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